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WEEKLY REVIEW.

—A correspondent asks for information regarding Cain's wife. We have no sources of information, but what he himself has. On the supposition that Adam and Eve and their offspring were the only human beings then on the earth, we must conclude that just as the individual man, while in his mother's womb, is subjected to a different order of things from that which he enters upon at birth, so the race of mankind at the start were not subjected to the same law regarding marriage that was afterwards imposed. As stated by us eight years ago, the language used in the first chapter of Genesis, rather favours the idea that there were others then existing. Cain is alarmed lest 'everyone that findeth him' in his wanderings shall kill him, and the Lord set a mark upon him lest any one should kill him; and Cain builded a city. But with our present information, either alternative presents difficulties, and we must therefore regard it as a question that we are not competent to pronounce upon, and wait for further data. Happily, it is not a practical question.

—We have received Dr. Cullis's 11th Report of the Consumptives' Home and other Institutions at Boston, Mass., connected with a work of faith. Dr. Cullis has taken Mr. Muller, of Bristol, as his model, and his report reminds one very much of Mr. Muller's reports. The work has grown upon his hands, and now, besides the original work for consumptives, there is a church, a training college, a tract repository, a building for cancer cases, and a Children's Home, and a deaconess's house. Dr. Callis, it is well known, consecrated himself to the Lord with all his resources, many years ago, and has been greatly used in the relief of the sick, the conversion of sinners, the quickening of Christians, and otherwise. He carries on the various institutions we have mentioned without endowments of any kind, depending on daily supplies for daily wants, without appeal to man, making known all his requests to God. The hundred and odd pages of this report are covered with acknowledgments of their contributions, varying in amount from a single cent to thousands of dollars, and often received when the need had become most urgent. We have marked a number of passages for our Miscellany.

—If we may believe the Bombay Census, the proportion of those who can read, to the total population, is, in this presidency, one in 20 (19·72); in the Madras Presidency, 1 in 21; in the North-western Provinces, 1 in 58; in the Central Provinces, 1 in 67. We are not disposed to place much reliance on these statistics. Many of the natives have a superstitious dread of the catechism instituted by the Census officers, and think it safer to disguise the facts.

—We have had for some time a flower mission in Bombay. A lady has taken this matter in hand, and supplies the European General Hospital and one or two similar institutions with bouquets of flowers, each having fastened to it a card containing a Scripture text. The lady referred to, obtains the flowers in large quantities and great variety from different gardens, and prepares them for the patients, while some other friends assist her in the distribution. We are quite sure that many a blessing has been invoked upon her and her friends by those for whose benefit they take this trouble. The flowers are received with great delight. How fitly is the word of God thus wedded with flowers. These beautiful things are created not merely to be admired, but to disclose to us something of the heart of our heaven Father, and to reproach us for our want of confidence in Him. We have seen books upon the language of flowers written by those who did not seem to understand their real language, spoken first in Eden, and restored to them by the Gospel. When the words of a love-letter have reached the heart for which they were intended, the letter itself may be destroyed; but the internal music begotten by them continues to make glad the heart. So the petals of some sweet flower, accompanied by some Gospel text, speak to some stricken heart, of the love of Him that sitteth upon the throne, and of the land that is fairer than day, and the music abides in the heart when the flower has faded away.

—The Young Men's Christian Association in Bombay, among its other activities, is providing services in the harbour for seamen. They instituted Sabbath services, but the Church of England has entered upon this work and relieved them of it. But they carry on a weekly service, every Thursday, on board of one of the ships in the harbour, and the attendance is remarkably good. From 70 to 100 are now generally present.

—The re-marriage of a Brahmini widow to a Brahmin took place in Bombay last week—the sixth event of the kind that has taken place here, we believe.

—In our issue of the 5th we referred to the proposed reduction on overland letter postage, but there was a misprint—4*d.* instead of 4 annas. We are now informed by telegraph that the reduction is to take place from the 1st of July next, when ½ oz. letters will be conveyed via Brindisi for 8*d.* The charge for letters by Southampton remains unchanged.

—Government have decided that the present grants-in-aid are too favourable, and some rules have been adopted which are likely to diminish very materially the drain upon the funds at the disposal of the Educational Department. For instance, it has been hitherto the rule that scholars must be present in the school at least 75 days in the year, to entitle them to compete. The new rule requires 200 days' attendance. When we take into consideration that from the total, 365, have to be deducted 52 Sundays and 52 Saturdays, and about 60 days for vacations, it will be seen that the working days are only just about 200, and no allowance is made for even a day's illness. We suppose that if these rules are adhered to, the great majority of schools will decline the visits of the Government examiner. If payment is by results, we do not see that it makes the slightest difference to Government how many days the boy has been present; in fact, the fewer the days, the smarter the boy, if he passes the examination. The attendance is a matter of great importance to the school teacher, but not to the examiner. We fancy that the authorities will see the necessity of reducing the maximum of days to a more reasonable figure.

—We have been favoured with the Report of the Missions of the Methodist Episcopal Church in N. India for 1875. We have only time at present to notice some of the statistics. The field occupied by these missions embrace Oudh, Rohilcund and Kumaon. The total of probationers is 865; full members 1,283; total membership 2,148; local preachers 53—an increase of 16 in the year—adults baptised, 183; churches built 16, Sunday schools, 153; boys' schools, vernacular, 99 with 3,630 scholars; girls' schools, 91, with 1,759 pupils; Anglo-vernacular boys' schools, 34 with 2,420 pupils; girls' schools, 4, with 319 pupils. The total expense of the schools for the year was Rs. 62,979; annual cost of each pupil Rs. 6-5-7.

—Small-pox continues to prevail in Bombay. The daily mortality from this cause is now about 25.

—The Maharajah of Cashmere has manifested his pleasure at the visit of H. R. H. the Prince of Wales in a somewhat equivocal way, viz., by giving liberty to the rogues. No less than 113 prisoners were set at liberty on this occasion. Either the interests of the country required the incarceration of these men, or they did not. If they did, it was a wrong thing to liberate them; if they did not, why were the men put in prison? This seems to be a favourite way of celebrating happy occurrences in native states, and it shows what defective ideas of justice prevail.

—"The Indian Sunday-school Journal," lately referred to by us, is to be printed at the American Mission Press, Lucknow, and intending subscribers should send their names thither. The journal will contain the international lessons with notes and essays on various subjects relating to Sunday-school work in India, choice selections from the best Sunday-school magazines of Great Britain and America, practical editorials, notes of progress, book notices, &c., &c.

For two or three months we have been hearing reports to the effect that some of the friends of Mr. R. Pearsall Smith in England had lost confidence in him, and that something or other very much to his discredit had been discovered, occasioning his sudden departure from England. In several English journals some notices of the matter have appeared, and some have taken occasion to attack the doctrines advocated by Mr. Smith with new energy. These doctrines have been substantially held by us for thirty years, having been seen by us to be distinctly the teaching of God's book. We refer specially to the doctrine entitled Holiness through faith, Christ our sanctification and the like. From what we can now learn, the first reports of the matter were grossly exaggerated. We find the following statements in the *Christian Intelligencer*:

"In the course of the past year, we have more than once alluded in the pages of this magazine, to the teaching of Mr. R. Pearsall Smith. We have expressed the belief—nor do we now withdraw it—that he, by his addresses and publications, has been the means of showing to many Christians throughout England and the Continent, that they were called to a higher standard of holiness and consecration than they had yet practically acknowledged, and of leading them to a life of more simple confidence and assurance in the love and care of the Heavenly Father. Within the last few months, however, Mr. Smith has manifested a tendency toward mysticism which has filled many experienced Christians with alarm and regret. Suspicious and most painful rumours, too, were spread abroad concerning his teaching to his more intimate and devoted disciples; and on Mr. Smith's sudden and unexpected departure to America last autumn, it was broadly hinted at in the *Freeman* newspaper, that his disappearance was due, not only to bodily infirmity, which was the reason publicly given, but still more to the counsel and earnest request of some of his former principal supporters in

England. The *Freeman* asked that some of the leaders of Mr. Smith's party should make a public statement of the real facts of the case. The result of this challenge was the following letter signed by eight gentlemen, whose well-known friendliness to Mr. Smith must convince us that they have not taken a harsh or prejudiced view of the case :—

" 'Rumours of an exceedingly painful character, with regard to a prominent teacher, which had for some time been in private circulation, having now had currency given to them in your and other papers, we consider it right, in the interests of truth, and in justice to the person in question, to make the following statement :—Some weeks after the Brighton Convention, it came to our knowledge that the individual referred to had, on some occasions, in personal conversation, inculcated doctrines which were most unscriptural and dangerous. We also found that there had been conduct which, although we were convinced that it was free from evil intention, was yet such as to render action necessary on our part. We therefore requested him to abstain at once from all public work, and when the circumstances were represented to him in their true light, he entirely acquiesced in the propriety of this course, and recognised with deep sorrow the unscriptural and dangerous character of the teaching and conduct in question. In addition to the above, a return of the distressing attack on the brain, from which he had previously suffered, rendered the immediate cessation from all work an absolute necessity.—S. A. BLACKWOOD ; EVAN H. HOPKINS ; MARCUS MARTIN ; DONALD MATHESON ; R. C. MORGAN ; RADSTOCK ; J. B. SMITHIES ; HENRY VABLEY.'

" The whole matter is so sad, so strange and so stumbling, that we scarcely know what to make of it. The *Record* has a series of articles on the subject, the spirit of which we cannot but think very much to be regretted. In our ignorance of details, we can but gladly and thankfully adopt the opinion of the eight gentlemen who investigated the matter and who must have had ample opportunity of forming a correct judgment, that there was, at any rate, nothing of evil intention in Mr. Smith's conduct, however perilously liable to misconception it may have been, and however really harmful his teaching became. We leave the matter to the pity, and the silence, and the prayers of all Christian readers."

We were conversing the other day with a friend of Mr. Pearsall Smith who had just heard of these things, and he told us that Mr. Smith had been for years subject to severe attacks of some disease that affected his head. When engaged in prayer with him, he had known him to stop in the middle of a prayer, for as much as a minute, and when he resumed, his words had no connection with what had been previously uttered. For our own part we suspend all judgment in the matter until we shall be better informed.

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SATURDAY, FEBRUARY 19, 1876.

TO BE SEEN OF MEN. II.

IT is not an extravagant supposition that even among those who are set apart for the ministry of the Gospel, there may be some who are influenced in what they do, very much by a regard to the opinions of men. There is Virgilius, preparing his sermon :

It will not do for me to dwell upon that fault too pointedly, for there is Mr. Rufus, who will be sure to think that I have reference to him, and will be sure to resent it. I wish he could see his error, but he is not at all disposed to, and will only be offended by plain speaking. I would like to use this illustration, but there is Mr. Cato, who will think it is not very refined, and will be making some of his criticisms. It is very forcible and well fitted to carry home the truth to men's hearts, but I leave it alone. Mr. Purus, I am told, objects to those frequent references to the blood. I must dwell more upon the way in which the heart is improved by looking to Jesus as our example. His heart wants some improvement, and I am afraid he is not on the right track. But if we want to do men any good we must accommodate ourselves to their notions.

Now in the above case the minister is not influenced by the convictions that God has given him, but by the fluctuating standard that is in the minds of his hearers. Confessedly, he is a teacher and they are learners ; but really they occupy the position of authority and he is humbly learning of them. It is as though, having written his sermon, he should pass it round for their remarks, suggestions and alterations, before preaching it. It is said of our Lord Jesus that he spake as one having authority. Every competent teacher must teach with authority. The minister who is ruled by his people, instead of ruling them, has not the mind of Christ. He is indeed to be their humble servant, in the sense that he postpones his own interest to theirs, and willingly washes their feet. But as the watch-man, the herald, the minister of the Lord, he is to have reference to the Lord's will and not to the wishes or ideas of the people. Sinners are intent on guarding their sins from assault, but the servant of Christ is bound to make that assault ; and the extent of their opposition is the measure of their need. The minister who aims to please his people, if he has ordinary sagacity, will probably secure his end ; he will be admired, will be popular ; but the Lord's wish will remain unaccomplished in that place.

We go further, and say it is not impossible that a missionary who has left his country and friends far behind, and is spending his days among the heathen, may be influenced in his work by regard for the opinions of men. It is possible for him to pursue a path of self-denial with considerable reference in his mind to the admiration which he may thus inspire. In giving a report of his work it is possible that he may be influenced in every paragraph that he writes, by the consideration, How will this affect their opinion of me ? In what light will it place me in their eyes ? It is even possible that in seeking to lead men to Christ he may be thinking about the way in which it will affect his reputation as a missionary. The fact is, we all carry about with us a nature that is capable of this monstrous meanness. Having the favour of the most glorious Being in the universe offered to us, we are, unless the grace of Christ hinder, absorbingly anxious to get the approbation of some miserable fellow-sinners. We wonder that the glorious Gospel does not exert its sway over the lapsed masses, while our great aim is to commend it to the respectable, the genteel. The Gospel is thus, like Pegasus, harnessed to a plough.

We walk by faith, not by sight. By faith we recognise the presence of the Master. Unless we do so, how can we expect that his power will accompany what we do and say ? Without that power how utterly vain is that work ! Now, this recognition of the presence and power of Christ, will cause our fellow-men to sink into their true place. The missionary who has to wait long for fruit, may be often saddened and distressed by the thought of his unfruitfulness, but he will be comparatively little affected by the thought that he will be regarded as an incompetent workman by men.

We find in an American paper some counsels to ministers, that may well be appended to what we have written :

" Let him, above all things, have a direct, earnest aim in his discourse. He should banish the idea that is to exhibit himself for the criticism of his hearers—that he is about to give them an intellectual or elocutionary entertainment. He should rise before them, charged with an important lesson, and determined to urge it home upon their understandings and consciences in the most simple and direct way possible. Fine language, fine fancies, should not be thought of ; they need not be thought of ; for true eloquence will come spontaneously in its right place, if he rises under the sway of this direct purpose. He should seek to fortify himself, in this pulpit *morale*, by prayerful consecration to his work.

" An old clergyman, of more than two-score of years of public service, remarked that he never attained habitual " liberty" in the pulpit till he discovered that his anxiety to preach well was mostly a selfish feeling—a fear of not appearing well before the bar of popular criticism. He had to slay this selfishness, and did so by going from his knees in his study, to the pulpit, and never rising from his knees in the latter till he felt that, by God's grace, his eye was totally single, and he could address the people without anxiety about the rhetorical or elocutionary character of his discourse. He remarked that he had never found it necessary to remain long on his knees in the pulpit ; God was always ready to meet him there in such a prayer ; and he was then able to proceed with the self-possession and serene conscience which are the best guarantees of success in preaching.

" Thus armed with suitable preparation and moral power, the preacher should begin calmly, but distinctly, addressing himself as much as possible in a colloquial tone to the remotest person in the congregation. If he so begins he will find that all necessary emphasis, even passionate declamation, will come of themselves, at the right moment. Devout self-possession is the secret of successful and natural discourse ; and whosoever is determined to attain it, can, by the grace of God, do so."

D. L. MOODY AND HIS WORK.

WE have been reading *D. L. Moody and his Work*, by the Rev. W. H. Daniels of Chicago. One cannot read this book without enthusiasm, nor without thankfulness that the remarkable subject has been so happily treated. It is just what one would wish ; a graphic portraiture of Moody, making us to see the man in his development, and revealing to us the steps and process by which he was in providence led on to such amplitude of faith and such magnificence of Christian activity. We are reminded of the words of our Lord,—" I will show you greater things than these, that ye may marvel ;" and of the words of the Psalmist : " Thou art the God that doest wonders." (See Acts xiii. 41.) God would give to his people in Moody a new illustration of the fact that his arm is not shortened that he cannot save, neither is his ear heavy that he cannot hear. Looking carefully at all the facts of the case, it is impossible not to be struck with the evidence that God intended in this man to furnish the Christian Church a new manifestation of his power and grace, calculated to quicken the faith of all believers, and awaken multitudes of others. Let it be noted that even after young Moody had begun to try to lead others to Christ, he knew so imperfectly how to read that he had to skip the long words in the narrative of the Prodigal Son ! Our readers have doubtless heard how Moody was admonished once and again to leave speaking and praying in public to those that could do it more effectively, and we can well understand that many Christians would think the cause of Christ must suffer from such very imperfect ministrations. But he had that which the great Head of the Church prizes more than literary accuracy or consideration for the feelings of men ; he had faith, earnestness, love of souls, and an undaunted spirit. He was not to be put down by snubbing or any other check known in the churches ; although it is true that he had sense to see that he was wanted specially among those who were outside the churches. After having recruited for about twenty mission Sunday schools in Chicago, he established a mission of his own among the most neglected portion of the population, and it was the marvellous success obtained here that first revealed the power that accompanied his work. It is the problem of the age how to get hold of the irreligious masses, and bring them under the power of God's redemptive plan ; and the story of the North Market Mission affords about as good a solution of the problem as one could wish. This work had primarily to do with children, and what sort of children they were will appear from this picture of the school days :

" That riotous crowd seemed to be following the example of the Israelites in the time of the Judges, with one essential difference—namely that each one was doing *wrong* in his own eyes, with the evident purpose of mischievous enjoyment. The seats had not yet arrived. The school was leaning up against the walls and scattered over the floor in ever-varying forms, like the figures in the kaleidoscope ; jumping, turning somersaults, sparring, whistling, talking out aloud, crying, Papers !' 'Black your boots !' 'Have a shine, mister !'—from which state of confusion they were occasionally rescued by a Scripture read-

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ing from Mr. Stillson, or a song from Mr. Trudeau, or a speech from Mr. Moody."

Mr. Moody was at that time a salesman in a boot-and-shoe shop, and was the most energetic and successful vendor of boots in all Chicago—not waiting for customers to come into the shop, but scouring the streets for them, and not letting a man go till he had made him buy something. He seemed to be just cut out for a successful merchant; but when his boot work was done at night, he was off and away in search of recruits for his Sunday school, toiling at this till eleven o'clock. At the beginning, he found it necessary to fill his pockets with maple-sugar, to establish an acquaintance with the wild boys. Through the children, Moody was brought into contact with the parents, and the conversion of adults kept pace with that of the young; and out of the largest Sunday school in Chicago—perhaps anywhere—sprang one of the largest and most effective churches.

Mr. Moody came at length to see that the Lord wanted him to give all his time to the work of the Gospel, and he gave up his business and business prospects, resolving to live by faith, to look to God for the supply of his need. He had the true conception of this life, viz., that it forbad his even making known his wants to men. When the Lord gives this unusual faith, he is sure to send some extraordinary trials to test it and reveal it in its true character.

Mr. Moody became the life and soul of the Young Men's Christian Association, Chicago. A new building was wanted. The obtaining of the necessary funds, is said to have been the great financial success of Mr. Moody. A magnificent building was constructed and dedicated September 29, 1867.

"After the building of Farwell Hall, Mr. Moody became the chief apostle of the Young Men's Christian Association; and his services were in great request throughout the United States and Canada, where similar societies were to be organized, or special revival services were to be held under their direction."

Yet four months had not elapsed from the dedication of the first "Farwell Hall" before it was burned to the ground. 'He that believeth shall not be confounded;' and while the ruins were yet smoking, a new one was determined on and was soon erected. But even this fine building became a prey to the flames, and the faith of Mr. Moody and his brave colleagues was put to a severer test.

"On the 8th and 9th of October 1871, a tidal wave of flame swept the city, leaving, on an area of one mile in width by four miles in length, but a single house remaining. Within this fated region had stood the second Farwell Hall, Mr. Moody's church, and his beautiful home (the New Year's gift from his friends). From the site of the Illinois Street Church, in every direction, as far as the eye could reach, only ruins were to be seen. All his parishioners were driven from their homes, saving nothing of their worldly goods, except the trifle they could carry away in their hands."

Mr. Moody was equal to the emergency. He at once began the work of feeding the hungry and sheltering the homeless. Nor was it very long before he had a new tabernacle, 75 feet by 109, built of rough boards, and lined with heavy paper to keep out the cold, with a flat roof of paper, gravel and tar.

We have not time to speak of Mr. Moody's work in the Civil War, in connection with the Christian Commission. But we must make one more brief extract, relating not to Mr. Moody directly, but to that Sunday-school work in which he was so deeply interested:

"A very important help to Mr. Moody and, through him and his friends, to tens of thousands of other Christian workers in America, was the introduction of the international Sunday-school lessons. The idea of turning the thoughts and prayers of the whole English-speaking world upon the same passage of Scripture at the same time, appears to have come directly from God. The impetus to the study of the Bible that was given by it, is something which would have been incredible if it had been foretold. It is the most notable advance along the whole line which the Church militant has taken for more than 100 years. It deserves to be classed with the great Methodist revival, and the first inauguration of Sunday schools. It is on this account that, to the heavy and costly commentaries on the whole Bible, which were beyond the reach of the great mass of Sunday-school teachers, have been added many little books containing the ripest fruits of Christian scholarship, in exposition of the particular lessons so wisely selected by the International Committee."

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

My dear Sir,—I have to thank you for your very full and clear reply to the questions proposed in my letter, and especially for the spirit manifested in your remarks.

I cordially agree with what you have said regarding controversy, and shall not trouble you with a third letter. Even this I should not have sent, did not the subject seem to me of very considerable importance. Our relation to the subject of baptism is not one simply of opinion. Individuals may be able to leave the matter alone, but churches cannot do so. With them the opinion has to be carried into act: and not only so—it has to be carried into an act solemnly done in the name of the Lord. If we Baptists are wrong, then we are persistently refusing obedience to an ordinance of God; and this, surely, cannot be done without injury and loss. On the other hand, if we are right, then those who practice infant baptism have put away the ordinance which the Lord has instituted and are giving place to an ordinance of man: and they are doing this in the face of their own solemn protest that they are guided, not by the traditions of men, but solely by the revealed will of God. This cannot be a light matter, either for us or for you.

There will be little dispute as to the soundness of the position that "from the beginning of the world God has had one scheme of redemption, one method of saving men." But it is not less true that recourse was had to temporary arrangements for carrying on the work of God in the earth, till the full light should come. Such a temporary arrangement was the choice of one race as the people of God; and if this was temporary, so also must have been the sign of this choice. Circumcision was indeed before the law, but not before the choice of the nation. It was distinctly for Abraham and his seed according to the flesh. When the full light was come and the true seed of Abraham were gathered; when He came, in whom the middle wall of partition was broken down, and there was no more Jew or gentile—then the old exclusive privileges of the Jews, and circumcision, the sign of them, were simply abolished. The thing and its shadow passed away together. The new wine was put in new bottles. As the old dispensation had an initiatory rite for itself, so the new dispensation has its own initiatory rite. Others may be able to alter and patch the Jewish rite of circumcision and name their handiwork Christian baptism. I confess I cannot. I believe God has not left Christianity to borrow the worn-out garment of Judaism. He has given us the new rite of baptism with its own significance, subjects, and laws.

Kindly permit me to say a word or two on the main position of your article. The grounds for your belief and practice have been brought by you, in a very clear and straightforward manner, into a narrow compass. You find your authority in the law regarding circumcision: "baptism (you say) was substituted for circumcision." Every one must see that we shall have to be well assured that baptism *has* been substituted for circumcision before we can safely determine, from the known subjects of circumcision, who the subjects of baptism should be. The whole weight of the position rests here; and if this foundation be bad, the entire fabric falls. But I remark, first, that even if this position could be proved a sound one, it would be labour thrown away. Although it were true that baptism had taken the place of circumcision, it would not help the cause of infant baptism. In that case, baptism would belong to the seed of Abraham and *his* seed. Who, then, are the seed of Abraham? I open the New Testament and read, "that they who are of faith, the same are the children of Abraham" (Gal. iii. 7). If we will have it that baptism has come in the room of circumcision, let us give it to Abraham's seed: let us give the New Testament ordinance to them who alone are recognised, in the New Testament, as the seed of Abraham—to those, namely, who, like their Father, have believed in God with the faith He counts for righteousness. Is there, or is there not, this radical distinction between the old covenant and the new? Do not you, as well as we, preach the doctrine that carnal descent does not confer citizenship among the people of God—that they are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God?" Why, then, should we say one thing and act another? Why mix up the flesh and the spirit, and obscure the clear teaching of Scripture that "that which is born of the flesh is flesh, and that which is born of the spirit is spirit?" Why give a place to the flesh when so many days or months old, and then afterwards tell it that it has no legal place at all, that to have the privileges and hopes of Abraham's seed, it must become Abraham-like by living faith in Christ? Let us have either the one thing or the other—either the carnal descent of the old covenant, or the spiritual descent of the new. I find nothing in the New Testament about baptism being a sign of a child's being claimed for God; but I find that it is a sign of the work already begun in one who is a child of God by the higher birth. It is God's recognition that the death to the old and the rising life into the new is His own work, and His promise to the believer that what He has begun, He will perfect. "We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4).

My only other remark is that if, notwithstanding this, the attempt is made to prove that baptism has come in the room of circumcision, it will be made in vain. It has to contend with overwhelming difficulties. Not only is there not a single passage, so far as I am aware, to be found in support of the opinion, but there are many which can be explained only on the understanding that the opinion is not true. Paul administers both ordinances to the same person. He baptised Timothy and afterwards circumcised him, his mother being a Jewess. He, on the other hand, refused to circumcise Titus, not because he had been previously baptised, but because he was a gentile. When the discussion arose in the church at Jerusalem as to whether the gentile converts should be circumcised, it occurred to no one to point the solution of the difficulty, that, having been baptised, they had obeyed the law of circumcision (Acts, xv). It will occur to most, I think, that this was not said simply because it was not known; and this is still further borne out by the conclusion to which they did come—that the yoke of the law of Moses should not be laid upon the gentiles. Circumcision was for the Jew, baptism for the believer whether Jew or gentile.

If we cannot be altogether one in opinion or practice, it is well to know that the want of uniformity is not because of caprice or stubbornness on the part of any. And when the reasons that satisfy either party are shown, our forbearance has something to rest upon, and the impatience so natural to us is restrained. I have spoken plainly in this letter, but enjoying as I do sincere and helpful Christian fellowship with yourself and many others who differ from me on this point, I have been able to speak what I believe to be the truth in love.

I am yours very sincerely,
JOHN URQUHART.

Dear Sir,—Some weeks ago you published a letter from the Rev. Mr. Urquhart, in which the writer gave some of his views on infant baptism. You noticed his letter, and replied to it, and in your last issue you intimate having received a letter from Mr. Urquhart (on the same subject, I presume) which you hope to present in your next issue. Is it desirable that discussions of this kind should be carried on in your columns? For some years past, the Evangelical churches in Bombay have been working unitedly in doing good, burying their differences, and remembering only that they are servants of one common Lord; but if Baptist, Presbyterian and Churchman begin each to advocate their own peculiar views, I think that no good, but much evil, will result. It seems to me that our duty is more to magnify the points on which we are all at one than those on which we differ. In my opinion it was ill-advised to begin this discussion, and I hope that the example will not be followed by those of your readers who are members of other denominations.

I am, &c.,
E. M.

14th February 1876.

—At an open grave some time ago, a working man stood, and as we were taking the last look, he turned and said, "I was just thinking what death is to our brother, whose remains we leave here to-day. Death is a servant robed in black, opening the door for him into the Kingdom of life and immortality." Yea, surely, "Gone in to see the King," that is all.

Epitome of News.

Saturday, February 12.

—*Times of India:* "The Wilson Philological Lectureship, which has hitherto existed only in name, owing to the arrangement by which Dr. Wilson received the interest of the Lectureship Endowment Fund during his lifetime, is now to become an accomplished fact. And as this lectureship, which is to perpetuate the memory of the *clarem et venerabile nomen* so long associated with all that is noble and elevated among us, will be a university appointment —the first of its kind in Bombay—the University, by establishing it, assumes a function which has hitherto been restricted to the colleges."

"Sir Anthony Rothschild is said to have left behind him a fortune of £10,000,000; but those who should know, say that £6,000,000 is nearer the figure. In either case, it is what may be called a large sum, though it makes but a small show beside the £30,000,000 just left by Mr. Astor of New York. Sir Anthony has left £2,000,000 to each of his daughters, one of whom is unmarried, and the other was married two years ago to the Hon'ble Eliot Yorke—the first instance on record of a member of the Rothschild family marrying a Christian. Sir Anthony has left upwards of a million in legacies to charitable institutions, and the residue to his widow."

Monday, February 14.

—The *Bombay Gazette* regrets to hear of the death of Mr. J. A. Baynes, secretary B. B. and C. I. Railway, London. He is succeeded by Mr. Currey, the agent in Bombay, who is succeeded by Mr. Mathew.

—Same.: Mr. Reverdy Johnson, whose death is announced in a telegram, was known to Englishmen from being appointed minister to England to succeed the Hon'ble Charles Francis Adams. He negotiated a treaty for the settlement of the Alabama claims, which did not meet the views of the United States' Senate, and it was rejected by a very large majority. He was recalled early in 1869, and since that time resided in Baltimore. Mr. Johnson was the son of the Chief Judge of the first judicial district at Maryland, and afterwards Chancellor of the State. Mr. Reverdy Johnson was a man of considerable abilities and attainments. He studied law with his father and was admitted to the bar in 1815. He was a state senator from 1821 to 1825, and in 1845 attained to the leadership of the Maryland bar. He was born on May 21, 1796, and was consequently in his 81st year at the time of his death.

—H. R. H. the Prince of Wales killed four tigers at once at Jeypore; he shot a tigress who was big with young.

—Now that the Prince of Wales has started for his shooting trip to the Terai, Sir Bartle Frere will go for a lengthy, if somewhat hurried, tour through Peshawar and along our posts on the north-western frontier. Sir Bartle Frere and Canon Duckworth left Lahore by special train on Thursday morning en route for Peshawar.

—Judgment was given by the Judicial Committee of the Privy Council, on the 21st Jan. noon, in the appeal the Rev. Mr. Henry Keet, a Wesleyan minister, against a decision of the Court of Arches, where it had been affirmed that he, as not being a clergyman of the Church of England, had no right to be styled "reverend" on a tombstone erected to his daughter's memory in the churchyard of his parish in Lincolnshire. The clergyman of the parish and the Bishop of Lincoln had objected to Mr. Keet assuming the title, and Sir Robert Philimore had sustained their objection. Their Lordships now granted the appeal, reversing the decision of the court below.

—*Bombay Gazette:* General Sir Henry G. A. Taylor, G.C.B., whose death is announced by telegraph, joined the Madras army on the 7th of August 1799, and his name has therefore appeared in the army list for 77 years. He was present at several affairs with the rebels in Goomsoor in 1801 and 1802, slightly wounded on one occasion. Marched with the 10th regiment to join the grand army under the Commander-in Chief, General Stuart, near Hurryhur, on the banks of the Toombuddra; thence marched to join the army in advance under General Wellesley; reached it in September 1803, and remained with it until after peace was concluded with the Mahrattes. He was also at the battle of Assaye, Argaum, and the siege and storm of Gawilghur; was twice wounded in the battle of Assaye, joined the Hyderabad Subsidiary Force in 1807, and continued with the advance field force under Generals Doveton, Sir Barry Close and Rumley until May 1817.

—*Lucknow Witness:* "Nothing is easier than to criticise William Taylor and his books. He has eccentricities and deficiencies which his dearest friends clearly see and sincerely deplore. But then he is—Taylor. Had he the culture which would remedy these glaring faults, it is probable he would be stripped of the power to do the peculiar work which God has committed to his hands. Things which would be inexcusable in most others, can be overlooked and pardoned in him for his work's sake. We are persuaded also that they are faults of head and of manner, not of heart or intention."

—There is an article on the Scriptures, in the same, from which we make the following longthy extract: "In Paul's style the involved clauses, difficult ellipses, and strange constructions often bring obscurity upon the meaning. But to have eliminated all this human element which so plainly appears on every page of the Bible would have been to rob it largely of its power and destroy its adaptation to human hearts and minds. Hence the divine truth descending to earth and clothing itself in the form of human speech became necessarily subject to the limitations of language, one of which is the liability to be misunderstood.

"And, as we have already intimated, there seems to be very much less caution exercised by the Holy Spirit on this point, than we find in some purely human productions. Christ delighted to speak in paradoxes; constantly threw out enigmatical epigrams, and hard sayings difficult to be received and sure to be misconstrued. "Give to every man that asketh of thee," "Resist not evil," "Let the dead bury their dead," "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God"—are specimens of what we mean. His chief apostle also, in much the same way, says, "Owe no man anything," "Bear ye one another's burdens," and "Every man shall bear his own burden." We read also in one place, "A man is not justified by the works of the law, but by the faith of Jesus Christ," and in another place "By works a man is justified." And so we find it all through the Holy Scriptures. There are texts on which Calvinists build their system, there are other texts on which Arminians do likewise, and every party has its proofs to quote, no matter how mutually discordant they may be.

"Now the enemies of the Bible try to use this fact to its disadvantage, saying that it is self-contradictory and unworthy of trust. But its friends see in it the purpose of God to furnish by the very structure of His word a means of testing and disciplining mankind. He throws upon them the burden of discovering truth by the intellects He has given them. And this process of discovery is one of the most essential parts of their probation. He has not made His will at all points so clear that they are compelled to see it whether they wish to or not. But if they search with sincere desire to know, they need not go astray in anything that is of fundamental importance. And what a lesson do we get from this as to how few the real fundamentals are. For do we not see equally good men differing very widely in their views of Bible truth on a thousand particulars? Be it ours to settle each for ourselves what God would have us to do, without presuming to dictate to our brother.

"We see also the folly of taking single texts in a wooden, literal way, and building opinions upon them without reference to the surroundings in which the text appears, and the general character of God as evolved from the whole book. This stupid habit, so very common among all classes of men, is the fruitful source of numberless errors, both in doctrine and practice. There is nothing that needs a freer, more vigorous exercise of a sanctified judgment than the right reading of the Scriptures. He who thrusts away his reason as an intruder in the premises is on the straight sure road to an interminable quagmire, in which he will flounder with great discomfort and perplexity. A constant remembrance of the manner in which the Bible was written and of its general characteristics with regard to style is absolutely necessary to its profitable perusal."

—Tipa has been sentenced to death for the murder of his brother-in-law, Yella, through jealousy, in the Dharwar district.

—Surgeon-Major J. T. D. Mackenzie, Senior Surgeon to Sir Jamsetjee Jejeebhoy Hospital, and Professor of Surgery, Grant Medical College, is about to proceed to England in the end of May next.

—We have been favoured with a copy of the *Indian Travellers' Guide* for February, published at the *Bombay Gazette* office.

—An article on the Tinnevelly bishoprics, in the *Indian Statesman*, concludes as follows: No better nomination could possibly have been made than of these two missionaries, Dr. Caldwell and Dr. Sargent, to the new sees. Both of them are veteran missionaries who have laboured long in the mission field, and who have grown gray in the service. Both are reputed to be men of considerable literary ability: but Dr. Caldwell is better known to the world, being the author of some clever works, among which we may mention his *Dravidian Grammar*. As a theologian, a linguist, an antiquarian, and a missionary, this clergyman has equally distinguished himself; and, like the late Dr. Wilson, of our own presidency, his advice and counsel have been sought by the Government of Madras. In a question which came before the Government, relative to education and the university examinations of the Madras presidency, Dr. Caldwell was invited over to the deliberations of the council, and soon settled, to the entire satisfaction of the Government and the public, the knotty points which had puzzled many other heads. Dr. Sargent is a missionary of less literary pretensions: but his long experience in missionary work, his scholarship in Tamil, and his zeal in the cause of missions, eminently fit him for the high position he is now called upon to occupy.

Tuesday, February 15.

—Four of the vessels of the squadron left yesterday for China: they are the Narcissus (Captain Lord Charles Scott), Immortalité (Captain Hume), Topaze (Captain Thrupp), and Newcastle (Captain Douglas).

—The *Bombay Gazette* says that American missionaries alone contribute to the *Indian Evangelical Review!*

—A parrot belonging to a Hindoo in Callian was stolen, as alleged, by a Mahomedan; against whom an action was brought. The parrot was in court and gave evidence for the complainant by repeating Hindoo words, but the magistrate thought he also heard it say two Mahomedan words, and he acquitted the accused. The case has been appealed to a higher tribunal.

Wednesday, February 16.

—*Times of India:* "The Reuter's telegram which we published in yesterday's paper, supplies a reason for the departure of four of the ships of the detached squadron to China. America and Russia, we are told, have agreed to support the representations of Germany at Pekin relative to the plundering of a steamer at Foochoo. We are not in possession of the particulars of the case, which has apparently occurred since the departure of the last China mail."

"The large number of 1,300 medals for long service and good conduct have recently been distributed, under the new regulations, to the Royal Regiment of Artillery, and out of this number nearly one hundred medals have been awarded to non-commissioned officers and men who are either serving, or have served in the 6th Brigade. Each medal carried with it a gratuity of £5."

—H. E. the Governor arrived in Bombay yesterday.

—A meeting of orthodox Hindudom of Calcutta was convened by certain Hindu gentlemen, to take place on Sunday last at the house of the late Sir Raja Radha Kanta Deb, to take measures for combating the growing subversion of orthodox Hindu manners and customs. The meeting might as well attempt to arrest the Ganges in its course, observes the *Englishman*.

Thursday, February 17.

—Kumaon, 15th: The Prince and party are advancing by easy stages towards Nepaul, striking camp daily. Fair sport has been obtained at deer and other game. Only one tiger, however, has been seen. The Prince yesterday shot a fine bear, and Lord Aylesford another. All the party are in excellent health.

—In the Insolvency Court, Mr. Nánabhoy Bomonjee, an insolvent merchant, was sentenced to 4 months' imprisonment for criminal conduct.

—*Ceylon Times:* "It is an indisputable fact that setting aside all thought of fable and legend, this island along a considerable portion of its seaboard, contains vast deposits of *magnetic iron ore*. Whether this fact was known to writers in former times, or not, it is beyond question that the rare quality of the tools manufactured by native smiths from indigenous iron ore is attributed to its possessing a highly magnetic quality. This well-established truth, and the ascertained fact of the extraordinary variations of the compass-needle in these waters, when taken in connection with the loss of a considerable number of iron steamers on our coast, form a remarkable coincidence with the fiction of the loadstone rock of 'Sinbad the sailor.' The subject is of sufficient importance to call for further investigations, which can only be carried on by means of a series of repeated observations as the precise extent of the magnetic variation."

—*Overland Mail*, January 28th: Ministerial deputies have been returned to the Spanish Cortes in

great force. Only 43 out of 406 are reckoned as following an opposition.

A double collision near Huntingdon, on the Great Northern Railway, has caused thirteen deaths and the serious injury of many persons.

A severe snowstorm at the time of the accident prevented the action of the usual signals. A son of Mr. Noble, the sculptor, and a son of Mr. Dion Boucicoult, were among the killed.

It is said that writs have been served on General Schenck and Sir Albert Grant respecting the Emma Mine.

Richard Banner Oakley, whose financial career has been frequently exposed by the press, is in custody on charges of swindling in connection with the Co-operative Credit Bank. The so-called bank is closed.

The Exchequer receipts from April 1 to January 22nd amount to 58,091,841*l.* against 56,649,649*l.* last year.

Amongst the deaths recorded this week are :—Major-Gen. H. J. Margary, R. E.; Lieut.-Col. Barnes R. F. P., late 91st Regt.; Surg.-Major A. Fergusson, M. D., Madras Army; Surg. H. Clark, M. D., Bengal Retired; Major D. Maxwell, 15th Hussars; Major W. T. Hall; Lieut. F. J. Gray, R. N.; Lady A. M. Buller; Sir G. Harvey; Sir F. B. Morland, Bart.; Mr. W. R. Callender, M. P.; and Mr. T. S. Smyth, late Advocate-General, Madras.

—As a consequence of the decision of the Judicial Committee of the Privy Council in the case of "Keet *v.* Smith," the rector of Little Petherick, St. Issey, Cornwall, has, in an advertisement in a Plymouth newspaper, requested correspondents to address him in future as G. W. Manning. He adds, "Correspondents who prefix to his name the now desecrated epithet of 'reverend' will please not to be offended if he rejects their letters." The *Guardian* states that its publisher has received several applications from clerical subscribers that may no longer be addressed as "reverend." They desire to be styled in future rector or vicar, as the case may be, without the ordinary prefix.

—The *Morning Post* is informed that the Rev. Arthur Wollaston Hutton, M.A., rector of Spridlington, Lincolnshire, has just resigned that living with a view to joining the Church of Rome. Mr. Hutton was formerly a scholar of Exeter College, Oxford, where he graduated with success. He was some time curate of St. Barnabas's, Oxford, and wrote a defence of the National Church, "Our position as Catholics in the Church of England," which the Messrs. Rivington published about three years ago. Mr. Hutton has placed himself under Dr. Newman's direction at the Oratory, Edgbaston.

—It is stated that a letter has been received from Mr. Young, R. N., the head of the mission sent out to Lake Nyassa by the Scotch Churches, reporting that Mr. Young's party had reached the Upper Shiré within ten days' or so easy sail of Nyassa, all well.

Friday, February 18.

—Lord Northbrook is to be Earl Baring. He leaves Calcutta April 5.

—*Times of India*; Colombo, 16th: The Bombay Arab ship Fathi Salam, 800 tons, from Calcutta, with a cargo of rice and fifty passengers for Jeddah, became a total wreck on the 13th instant, on the south coast of Ceylon. Twenty persons were landed, and the rest are missing.

—The str. *Bangalore*, with English mails, left Aden for Bombay, Wednesday, 11-30 p. m.

—Messrs. Glover & Co., contractors, of Bombay, have received a telegram from the Government of India, informing them that their tender has been accepted for a broad-guage line, 75 miles in length, from Agra to Gwalior. Among other heavy works it includes a viaduct across the river Chumbul, consisting of fourteen spans of 200 feet each, the piers being about 115 feet high. The river rises during the monsoon as much as 70 feet. Mr. Glover proceeds to Agra in the course of a day or two to make arrangements to start the work at once.

—Deaths last week 520; by small-pox 142.

—*Bombay Gazette*: "We observe with regret a paragraph going the round of the Anglo-Indian newspapers to the effect that the Prince of Wales will take away from India presents to the value of fully half a million sterling. We are aware that in some native journals certain remarks have been freely made with regard to the character of the Prince's tour through India, and lately the immense riches which have been thrust upon him have become, even in the bazaars, a fruitful and bitter subject of conversation. When people see such news put into print they know precisely what it means. They know that it points to the insinuation of a public scandal. They feel that it has been invented to injure the character of the British rulers of India for disinterestedness and philanthropy. It is a pity that such paragraphs have found their way into print; but it is still more to be regretted that the slightest cause should ever have been given to any class of persons to believe and say openly that the Prince of Wales's tour in India has been concocted with the deliberate intention of swelling his private means."

—Lt.-colonel Parker died yesterday of small-pox in the European General Hospital.

—Among the passengers who arrived in Bombay by yesterday's mail was Mr. John Fleming, C. S. I., the well-known Bombay merchant, now the head of the firm of Smith, Fleming and Co. of London.

—There was a row at the Grant Road Theatre Wednesday night. One of the actors violently assaulted Mr. Lewis, the manager, in the dress circle.

—Dr. Cuyler in the *Evangelist*, writing from Philadelphia, says: "Of course the great attraction to me here is yonder old 'Depot-tabernacle,' in which Brothers Moody and Sankey are reaping, with steady stroke, their precious harvest of souls. On these wet muddy evenings their average audiences number about six thousand. In fair weather they sometimes have full ten thousand. On Tuesday evening Mr. Moody gave us one of his tender discourses on the words, "There was no room at the inn." It was the happy reproduction of his effort in Brooklyn, with the simple substitution of the word "Feldelphy" for "Brooklyn," and "this depot" for "this rink." Verily, there is but one Moody in this world. Never did his preaching seem to me more precious and powerful. He carries all suffrages in Philadelphia—from the leaders of refined society like George W. Childs, Joseph Patterson, H. C. Carey, and Mayor McMichael, down to the brick-layers of Moyamensing and Gray's Ferry. The one trait which all men of all denominations join in commending, is his marvellous *common sense*, which seems like a peculiar apostolic gift from heaven. The leading Episcopalians, like Dr. Newton, Dr. Cooper, Dr. Watson, and Dr. Nicholson, work with him nobly. I observed the venerable Dr. Plumer sitting beside Moody on the platform, and the old man was one of the first into the inquiry-room to converse with the anxious.

"On one side of the audience-room is an inquiry-room for men; on the other side one for women. There is an average attendance of seventy or eighty in the two rooms every night. On Monday evening, after an effective 'praise-meeting,' led by Brother Sankey, there were from two to three hundred seeking personal conversation. I observed several 'orthodox' Quakers among the diligent workers in the inquiry-rooms. Mrs. Moody has a meeting of boys every evening. And one of the grandest features of the revival is the large nine-o'clock meeting of young men, conducted by that master-workman, John Wanamaker. Of course George H. Stuart is in the thickest of the warfare for Christ Jesus.

"Mr. Moody is reaching the plain people and the humbler classes far more than he did in Brooklyn. He tells me that for two or three weeks the work went hard and heavy; but now he begins to see large and blessed results. Upon no class is he labouring with more effect than upon the dissipated and drunken. Each Friday is a day of prayer for drunkards and their families. His dredging-irons are bringing up some sorrowful cases to the surface.

"The noon prayer-meeting to-day had the average attendance of about three thousand. The topic was the conversion of children. Several of our Presbyterian churches are enjoying rich blessings; and over the whole city a deep quiet influence is spreading. In one word, the evangelistic work goes *well*. There is no deluge, but a steady, refreshing, life-giving shower of grace. Messrs. Moody and Sankey will spend the whole month of January in Philadelphia.

Miscellany.

—United Presbyterian Mission in Rajpootana, Ajmere:

The land near the village of Somulpura, about the possession of which considerable difficulties had arisen, has, been handed over to us by Government, and we are endeavouring to put it into something like working order so that some of the older boys may be established on it, and thus have it in their power to earn their own livelihood. After the land was formally given over to us, it was necessary to erect some houses for the accommodation of the boys, and it was not, therefore, till about the middle of July, that we felt justified in removing them to their new home. Since then they have been kept steadily at work under the direction of an energetic Christian agent, clearing the land of underwood and stones. The farm is about seven or eight miles from the Mission bungalow, and the road leading to it, is good for the greater part of the way.

I have pleasure in reporting that the boys are hearty, happy and cheerful, and that they have entered with great spirit into their work, notwithstanding difficulties peculiar to themselves, which they have had to encounter.

The boys who remain at Ajmere are prosecuting their studies at the Anglo-vernacular school, and give many cheering indications of hearty application to work, and of appreciation of the benefits conferred upon them. They are always required to work a certain portion of the day at manual labour, and each one is also required to learn to cook his own food. We look forward with hope to the time when many of these young lads will be able to go forth proclaiming the glad tidings of salvation to their countrymen.

Medical Mission:

In December and January last, we were privileged to make a somewhat lengthened tour among the villages in the surrounding district, in which, we are glad to say, we found the people as ready to hear our message as to accept the medical assistance we were able to afford them. During the subsequent months, it was gratifying to see not a few of those whose acquaintance we made in the district, again paying us a visit in Ajmere to derive still further relief from the Dispensary. The register shows a diminution in the attendance of patients during the past year; still a goodly number have received benefit from the institution. There have been 6,148 new cases, and 11,539 old under treatment during the year, making a total attendance of 17,687. This number shows a monthly average of 1,474, and a daily of 49. To the greater proportion of these has the gospel been regularly proclaimed every morning before their wants were attended to, or medicine dispensed.

Nusseerabad:

Mrs. Gavin Martin reports that systematic zenana visitation has been carried on during the past six months, and the ready entrance and invariably hearty welcome given at all the houses visited, have been exceedingly cheering. In each of the five houses regularly visited, there is at least one scholar learning to read and write. Among the women, as a rule, there is no *desire* for religious instruction, but coloured illustrations of Scripture have been found very useful in making the Bible lesson both interesting and impressive, so that what, before the introduction of those pictures, was the least enjoyable part of the hour's work, is now looked upon as a pleasure.

It was a pleasant surprise the other day to be asked by a well-educated native to teach his wife "*religion*." "Teach her," he said, "from your Bible, that she may be prepared for the next world, for as this world is only a preparation for the next, it is well she should meditate on these things." This morning one of the women said to me, "Mem Sahib, you have not read to me from the Dharm Pustak (Bible history) for some time, I would like you to commence your readings from it once more." Such requests are very delightful, and it is our prayer that they may become more frequent, and that truth as it is in Jesus may find an abiding place in their hearts. There are two girls' schools in the bazar, one for the higher castes, and one for coolie girls, with an average attendance of 28.

Dispensary:

The new patients, of whom alone an accurate record has been kept, amounted to 3,419. In previous years when a full record of the attendance was kept, both of new and old cases, the latter were in the proportion of about 3½ to 1 of the former; assuming the same rate to hold good this year, it would seem that over 15,000 cases, old and new, were treated during the year.

Ashapura:

Our Church has received an accession of nineteen members during the year, one from Nusseerabad, and eighteen by baptism, sixteen of whom belonged to the orphanage and two to the neighbouring village of Dahl. These two cousins, Kalia and Kumla, belong to the Nayak caste. They have been called upon to endure a good deal of persecution at the hands, both of their relatives and the village people at large, the former casting them out of their homes, and the village Shamilat conspiring to prevent them from getting any lodgement in the village, so that for the time being, we have been under the necessity of providing them with an asylum at Ashapura, but we hope that this will only be a temporary arrangement, and that the opposition of the villagers dying down, they will be able to return to Dahl, as we consider it most desirable that converts should remain in their native villages.

Todgurh:

Those who are engaged in Mission work in India, and those who take an intelligent interest in the work know well, how many apparently earnest and promising inquirers go back to heathenism, when the crisis of their trial comes. They know also that the inquirer's greatest trial arises from the opposition and deadly hostility of relatives and friends. An inquirer's foes are pre-eminently those of his own household. Parents would a thousand times rather see a son dead than that he should become a professing Christian. In their opinion, no moral depravity, no open immorality of conduct on the part of a son, can equal the disgrace which a profession of Christianity entails. The sorrow and shame which other parents feel on the worldly ruin and disgrace of a son, are not more genuine than what is felt by a Hindoo parent who sees his son for ever separated from the family by Christian baptism. This brings a stain on the family name which nothing can efface. Persistent opposition is consequently kept up, and

an inquirer is alternately threatened and cajoled, until for for the sake of family peace he frequently renounces all profession. Every missionary in India can point to numberless instances of this kind, and sad experience makes him cautious in speaking of what seem promising inquirers until the Rubicon of baptism is fairly crossed.

Of the ninety-seven names which appear on the Orphanage register, most of which were enrolled in 1870, thirty, up to the present date, have been removed. Of the thirty, three have died and the remaining twenty-seven no longer require support. Eleven of these are girls who have been married or are about to be; three are boys who have learned trades, five are in service, seven are teachers; and one unfortunate boy ran off. It will thus be seen that the orphanage children are gradually becoming self-supporting. We note with satisfaction one point, and it is this—that the orphanage has proved an excellent nursery for Christian teachers. The most of our village teachers are Christian youths, and what is a matter for thankfulness is this, that the Mugra villagers have no objection to receiving them, even although the boys were originally low caste.

Beawr:

There have been eighteen baptisms during the year. Of these three were those of infants of church members: eleven, those of male and female orphans who, having grown up to men and women's estate under Christian training, desired to profess their faith and love to the Saviour, of which their general conduct gave satisfactory evidence. The other four baptisms are those of converts from heathenism, who, in various ways, have been led to renounce their false faiths, and to seek in union with Christ and His Church that peace and assured hope of salvation which in Hinduism they had sought in vain.

Cloth-weaving to supply the wants of our own and the other Mission Orphanages still employs a number of our boys and proves a remunerative industry. But, since it scarcely admits of a doubt that, as at home, so in India, hand-loom weaving is distined to become a failing trade, when brought into competition with the steam loom, we do not think it wise to make many of our boys dependent on this industry, and are training any of them who show aptitude for learning, to fill the position of village teachers.

The lithographic press gives employment to a few more of our boys; and all the younger among them, who are not yet attached to any fixed occupation, have several hours' work daily, giving aid in all manner of field operations. This not only conduces to their health, but gradually trains them for the work of practical farming.

Since last report two of our native agents have, as colporteurs, undertaken two long tours, one through Meywar and the other through Marwar. On the former, they visited forty-three towns and villages, preached to 3,478 people, and sold 268 books and parts of the gospel in Hindi and Marwari. On the latter, they visited fifty-five towns and villages, preached to 3,500 people, and sold 203 books and parts of the gospel. Almost everywhere they received a welcome and patient hearing; the only recorded exception being that of a small village in Marwar, where, as they made their appearance, the people, thinking, doubtless, that they came armed with authority to make some requisition upon them, took fright and fled in a body from the village. The word is thus being sown broadcast: we look to the Lord of the harvest to give the increase.

Jeypore:

In analyzing our increase of 36 since I came here (June, 1872), I find that 17 have joined us from other stations, and that 7 have left us to go elsewhere. The remaining 26 indicates the number of those who have been added to the Christian community. Of these 26 again, a family of 5 has come over to us from the Roman Catholics, 9 are the children of Christian parents, and the remaining 12 are converts baptized directly from heathenism. During these three and a half years there has not been a single removal by death, for which we feel thankful to our great Preserver.

Selections.

VICTORY IN TEMPTATION.

BY DANIEL STEELE, D. D.

It is a great mistake to suppose that any state of grace this side of glory is entirely exempt from temptation. So long as the soul is in probation, it will be tested by solicitation to sin. But there is a state in which we may, with St. Paul, always triumph. There are two different ways of resisting temptation, one of which is successful and the other is always infallible.

The first method is by the direct antagonism of sin through the exercise of the will-power. If this power is strong, victory ensues, but if it be weak, defeat follows. The other method is in the indirect resistance of temptation by the complete renovation of our own desires and pleasures. For the chief power of temptation lies in our own hearts, in our appetency for sinful delights. The extinction of that appetite breaks the power of every solicitation to moral evil. But since we are created with the desire for happiness imbedded in our very natures, the downward gravitation of our souls toward sinful pleasures can be overcome only by bringing heaven so near by faith as to cause a superior upward gravitation, by what Dr. Chalmers vigorously styles "expulsive power of a new affection." Hence, the love of God, fully shed abroad in the heart by the Holy Spirit, the Sanctifier, works a thorough revolution in our delights. Spiritual joys have now become far more appetizing than sensual gratifications.

"Temptations lose their power,
When Thou art nigh."

The period of Christian life, before this new taste for spiritual joys has become completely dominant and controlling, is the period of the greatest peril. It was before a relish for the manna had become ineradicably fixed on the Israelites, that they "fell a lusting" for the flesh-pots of Egypt, and visions of "leeks, and onions, and garlic," made their mouths water from intense longing. During the critical period in which Jehovah was attempting the transformation of this servile gang of brick-makers into a nation of freemen, they fell before the power of their ineradicated Egyptian appetites. Let every unsanctified Christian remember that these things are written as an ensample of the shipwreck to which he is especially exposed. In the perilous hour of trial his will-power may bow like a reed before the impetuous torrent of fleshly desires, and he become a castaway. The only safety is in the opening of a new fountain of joys within the heart, so sweet, so full, and so lasting, as to extinguish utterly all base delights. Let me illustrate. In the days of my boyhood, when a barrel of cider in the cellar of the farmer was deemed a necessary of life, one of my neighbors complained that in consequence of the bibulous propensity of some one in his house, he could keep no cider in his cellar. A friend well versed in human nature suggested Franklin's remedy as a sure cure of the evil. The complaining farmer was told that his cider would remain untouched if he would place a barrel of wine beside it. Here, see an unfailing prescription for the soul prone towards the shallow, green-scummed pools of sensual gratification. Let him by faith place nearer to his heart the wine of God, the joy of the Holy Spirit, the Comforter; having tasted which he will never thirst again for worldly pleasures.

A classical illustration of the two ways of resisting temptation is found among the beautiful myths that cloud the dawn of Grecian history. In the wanderings of Ulysses after the taking of Troy, the wind drove his ship near to the island of the Sirens, somewhere near the west coast of Italy. The enchantresses were fabled to have the power of charming by their song any one who heard them, so that he died in an ecstasy of delight. When the ships of Ulysses approached these deadly charmers sitting on the lovely beach, endeavouring to lure him and his crew to destruction, he filled the ears of his companions with wax, and with a rope tied himself to the mast, until he was so far off that he could no longer hear their song. By this painful process they escaped.

But when the Argonauts in pursuit of the golden fleece passed by the Sirens singing with entrancing sweetness, Jason, instead of binding himself to the mast and stuffing the ears of his men with wax, commanded Orpheus who was on board the ship to strike his lyre. His song so surpassed in sweetness that of his charmers, that their music seemed harsh discord. The Sirens, seeing them sail by unmoved, threw themselves into the sea and were metamorphosed into rocks. They had been conquered with their own weapons. Melody had surpassed melody. Here is set forth the secret of the Christian's triumph. Joy must conquer joy. The joy of the Holy Ghost in the heart must surpass all the pleasures of sense. When all heaven is warbling in the believer's ear, the whispers of the tempter grate upon the purified sensibilities as saw-filing rasps the nerves.

"The joy of the Lord is your strength" to resist sin as well as to endure toil. Fulness of joy is the Christian's impervious shield. Christ has such a shield for every believer. "Ask and receive, that your joy may be full." Some people, by affecting contempt for joy, proclaim themselves wiser than the Master. The truth is that no soul is entrenched in its bomb-proof till it is filled with God, with love, with joy. For these three are a trinity in unity. Every soul having the fulness of God, has the fulness of joy, not always the gladness of realization, ecstatic and rapturous, but "the joy of faith"—a high serene tranquillity often bursting out into exultation because of the gladsome emotions actually realized. Phil. 1, 25. The kingdom of God is not fully set up in the soul till the joy of the Holy Ghost crowns both righteousness, or justification, and peace. Rom. 14, 17. Hence, every young convert should be urged to advance immediately and rapidly beyond the point of irksomeness of service, unto the religion of unutterable gladness in Jesus. This is the region of perfect consecration, all trust, entire sanctification, and the fulness of the Spirit abiding within the soul. The question why so many converts backslide is here answered. Their joy is evanescent. "Anon they receive the word with joy." They flourish so long as their short-lived, superficial joy continues, and then they wither away. The remedy is found in the abiding Comforter promised by Jesus and appropriated by a distinctive faith after justification. The rock was not smitten until Egypt was left behind. Gladness in Jesus has an important place in the economy of salvation. It conserves fidelity, and conquers Satan. The Orphean lyre is a better safeguard than the Ulyssean wax. Lashing one's self to the mast may be heroic, but it is not the highest style of heroism. Jason acted a braver and a wiser part than Ulysses. To be sure it is better to incapacitate one's self for sin than to be cast into hell "having two hands and two feet." But it is still better to present the whole body a living sacrifice, and, with all our faculties unimpaired and free, to love the Lord with all the strength.

In conclusion, while we urge all to a joyful experience, we caution all against seeking joy instead of Jesus, the joy-giver.

Thee let me drink, and thirst no more
For drops of finite happiness!
Spring up, O Well, in heavenly power,
In streams of pure perennial peace;
In joy which none can take away,
In life which shall for ever stay.

ANECDOTES AND ILLUSTRATIONS.

BY MR. MOODY.

A MOTHER'S PRAYERS ANSWERED.

A lady in Brooklyn had been praying that her son might attend the meetings. She had tried to persuade him, but he refused. On the last of the services there, the young man thought he would go to the Tabernacle for the afternoon meeting. He found the gates locked, the bulding being full. He went to the overflow meeting, and heard Mr. Needham. That afternoon he was converted, and his mother's prayers were answered. There is nothing for which we may not pray. Jesus prayed at the grave of Lazarus, and we may bring our dead sons and daughters to Christ that He may give them spiritual life.

AN ILLUSTRATION OF CONVERSION.

Some say they have been born again because they were baptised in infancy, others because they took the communion, another because he reads the Bible and says his prayers; but none of these, though good in themselves, are conversions. Some one has said everybody is born with his back toward God. When God converts him He turns him right around. When God converts a man he has a right to do in it His own way. I can't explain conversion, how it is done, but there are many things we have to believe that we can't understand. Religion is a matter of revelation, not an investigation.

AN ENEMY DISARMED.

A man in London published a paper which he called the "*Moody and Sanky Humbug*," and after he had sold a great number of copies of the first issue outside of our meetings, he came one night to ridicule, and get some material to write about for the second paper; but the Lord was present, and met him. He went out greatly distressed that he had been a hindrance to the work, and afterward tried all he could, by telling of his conversion, to undo the harm that he had done. If there are any such here to-night, I hope it may be the same with them as it was with that man.

AFFECTING ANECDOTE BY MR. SANKEY.

A STORY OF THE WORK IN BROOKLYN.

Mr. Sankey tells an affecting and remarkable incident of the work in Brooklyn. "In one of the enquiry meetings," he said, "I noticed a young man who was evidently in great distress of mind, and went and spoke to him. He said that he had a praying mother living in Dundee, Scotland; that after the special services had been held in that place, his mother wrote to him asking that when we came to America he would come to some of the meetings. He told me he promised his mother that he would, thinking at the time that as America was a large place, it was not very likely we would come to just the city where he was staying, and so he would have a good excuse. When we went to Brooklyn, he was living there, and, remembering his promise, came to the meeting. He was in great agony of mind, and, after he had told me his story, he said: "Mr. Sankey, I think my mother must have been praying for me to-night. I have been an infidel, and for eight years have often in public denounced the religion of Christ; but now the

Spirit of God has got hold of me." I said, "I have no doubt your mother has been praying for you; I know there are some mothers in Dundee who pray for their wandering sons in America; I have heard them pray." And then we talked together, and I prayed with him. Soon after he found peace. I asked him whether he had any joy in preaching against Christ. He said: "No, I never knew what joy was in all my life until now." I told him that now he ought to write to his mother and tell her of the change in his heart. He said he would, and he did next morning. I told the incident in Dr. Talmage's Tabernacle, and the young man was there. He got up, and, with faltering voice, said: "My friends, that is all true. I am very happy." I said to him afterwards, "Did you write to your mother?" "Oh, yes," he replied; "but I cabled her first. I just said in the message: "I have found Jesus." And the next day I got her answer: "Thank the Lord," with her name at the bottom of it. I mention this case, added Mr. Sankey, to encourage any mothers who may for a long time have been praying for wayward and wandering sons.

"LET GOD RULE THE PRESENT."

OLIVER CROMWELL'S secretary was dispatched on some important business to the Continent. He stayed one night at a sea-port town, and tossed on his bed, unable to sleep.

According to old custom, a servant slept in his room, and on this occasion, soundly enough. The secretary, at length, waked the man, who asked, how it was his master could not rest.

"I am so afraid anything should go wrong with the embassy," was the reply.

"Master," said the valet, "may I ask you a question or two?" "To be sure," answered the envoy.

"Did God rule the world before we were born?" "Most assuredly He did." "And will He rule it after we are dead?" "Certainly, He will." "Then master, why not let Him rule the present, too?"

The secretary's faith was stirred, peace was the result—and, in a few minutes, both he and his servant were in a sound slumber.

Believer in Jesus! your heart has been aching within you. You were busy at work for the Master; many depended upon you. You almost seemed to be the mainspring of the machinery. But sickness came—and you lie helpless on the couch. And unbelief creeps in, "Will not dear S. go back? Will not my class go off? Who will read to dear old D. or carry a few comforts to poor Mrs. A.?" Dear friend, suffer me to whisper in your ear, "Let God rule the present." He sent your affliction. He sits by, as the Refiner, till He can see His own image formed in you; and there is some gracious purpose to be accomplished in the present dispensation. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17.

AN OVERCOMING LIFE.

BY THE REV. A. GRAY MAITLAND, F. R. G. S.

Is it not time, my Christian friends, when some of us—yea, when all of us—who bear the sacred name of the Great Master should shut the mouths of our adversaries?

You must often have heard the votary of the world say something of this sort: Mr. So-and-so is a professing Christian, but he is very disagreeable, or he is a very ill-tempered man; Mr. Over-yonder is a member of the church, but he is indolent, or he is parsimonious; Mrs. Blank sits down with her husband at the Lord's table, but she is gay, or she neglects her home interests; Miss Unknown is a professing Christian, but she is eaten up with love of dress, or frivolous but injurious tale-bearing. Now, is it not time to take this *but* out of the mouth of the ungodly? It may be done. Let me give an example: In B—— there was a school-master who was a deacon in one of the churches. He was spoken of as an excellent Christian gentleman—but. His but was a bad temper. It was his weakness, his easily besetting sin. For five years he tried to get the mastery of his temper. He prayed every morning before he went into the school that he might be able to keep his temper. But with few exceptions when he came to the buzz and hum of the school, a troublesome boy or an unprepared task, or something else, would so irritate him that every day he lost his temper. At the end of the five years he gave up all hope of ever being able to either curb or kill his passion. Oppressed with the sense of inconsistency between his Christian profession and his daily life, he went to his pastor to place in his hands his resignation from the deaconate, and also from the membership of the church. The pastor reasoned with him, "You haven't tried every possible way of subduing your temper." "Yes, I have tried resolution after resolution, vow after vow, and I have prayed daily that I might be able to keep my temper, and I have failed and expect to fail to the end." "Well, now," said the servant of God, "suppose you try once more, and if you fail I will accept your resignation. Do this: before entering school to-morrow, instead of praying that you may be able to keep your temper, or vowing that you will keep it, as you cross the threshold and enter the school ask Christ to keep it for you, and leave it in His keeping; and if you should have provocation, and feel the heat rising, then ask Christ to keep you calm and tranquil, as you cannot do it yourself. I know He won't fail; I commend you to Him." "I see what you mean," said the school-master and deacon; "I shall report my success to-morrow night." "Then you mean to succeed." "I think I must succeed, for Christ never failed, and it must be an easy matter for Him to keep my temper, although I have failed so long." "Then, good-night; I shall anticipate your coming, that we may magnify the grace of God together." The next night brought the school-master to the house of the minister. There was no need of words. The beaming and triumphant expression of his countenance proclaimed the fact that Christ had kept him. For five years afterwards, although oftentimes tried more than before, he wasn't once angry or out of temper; Christ kept him, and the *but* of his life was forever removed.

Now, my friends, you know exactly what comes after the but in your case. It may not be ill-temper, or covetousness, or indolence, but whatever it is, give it up to Christ. God's grace is all-sufficient; let there be no buts to mar His image in us. Again I tell you that Scriptural faith knows nothing of weakness, nothing of failure. The language for every believer is, "I can do all things through Christ, which strengtheneth me."—*The Banner of Holiness.*

NOTES OF THE WORK IN MANCHESTER.

THE newest phase of the work in this city is the opening of a wooden erection at Ardwick, in which services are held nightly, hundreds of the artisan and labouring classes crowding the building, and numbers re-echoing the Phillippian jailor's cry, "What must I do to be saved?" The building will seat nearly 700 persons, and is well warmed and ventilated. It occupies the ground on which the tent was pitched during the summer months, in the midst of a thickly populated district, many of the inhabitants of which never enter a place of worship. The total cost was over £300, and owing to the munificence of the lady donor who gave the first £200, and other friends who subscribed the remainder, the building was opened free of debt.

The opening service was held on Friday night, the 10th instant, and Christians only were invited. It was a meeting for united praise, and representatives of the various evangelical denominations occupied the platform. Messrs. C. A. Davies, W. Rigby Murray, F. Standfast, Mr. W. Hind Smith, &c., took part in the service, over which Dr. Ziemann presided. The appeals of the speakers were answered by the coming of sinners to the Saviour. Great good is anticipated from the erection of this building, scores having been gathered into the fold of Christ during the summer; and the eagerness with which they hurry from their daily toil to the building is a striking testimony to the need of such a structure in the neighbourhood.

Pleasing accounts reach us of special services held, and sinners being saved, in several suburban places, for which praise is given to God.

R J.

BANKRUPTCY OF HUMAN NATURE.

(CONTRIBUTED BY A CORRESPONDENT.)

"I SEEM affrighted and confounded with the solitude in which I am placed by my philosophy. When I look abroad, on every side I see dispute, contradiction, and distraction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I? From what cause do I derive my existence? To what condition shall I return? I am confounded with these questions. I begin to fancy myself in a most deplorable condition—environed with the deepest darkness on every side.—*David Hume, Work on "Human Nature,"* vol. i., p. 458.

"The world abounds with wonders and also with victims. In man is more wretchedness than in all other animals put together. Man loves life, yet he knows he must die; speeds his existence in diffusing the miseries which he has suffered—cutting the throats of his fellow-creatures for pay—cheating and being cheated. The bulk of mankind are nothing more than a crowd of wretches—equally criminal—equally unfortunate. I wish I had never been born." —*Voltaire.*

"There is nothing but roguery in villanous man." —*Shakespeare.*

"I am feeble, discouraged,—solitary in the midst of 800,000 men. I feel little attachment to existence; my imagination has taken the colour out of it. I am satiated of all, without having tasted anything. If you only knew how sad I am becoming! I love sorrow, and live much with her. They speak to me of literary fame and public employment. I have occasionally certain desires that way; but frankly, I despise fame, and can scarcely conceive why people should take so much trouble to run after such a little fool. Where is the soul that shall understand mine?" —*Lacordaire, of Paris.*

"The approach of death is very dreadful. I am afraid to think of that which I know I cannot avoid. It is vain to look round and round for that help which cannot be had. Yet we hope and fancy that he who has lived to-day may live to-morrow."—*Boswell's "Life of Dr. Johnson."*

"The world and I may shake hands, for I dare affirm we are heartily weary of each other. What a prodigal I have been of the most valuable of all possessions—*time!* I have squandered it away with a persuasion it was lasting, and now when a few days would be worth a hecatomb of worlds, I cannot flatter myself with a prospect of half-a-dozen hours."—*Buckingham's Letter to Barrow.*

"I have been under the powers and influence of all the pleasures of this world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which, in truth, is very low. I look upon all that is past as one of those romantic dreams that opium commonly occasions, and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream."—*Chesterfield*

"Nay, for myself, so dark my fate
Through every turn of life hath been,
Man and the world so much I hate,
I care not when I quit the scene."—*Byron.*

"My days are in the yellow leaf.
The flower and fruit of love are gone—
The worm, the canker, and the grief
Are mine alone."—*Ibid.*

"Hear the just law, the judgment of the skies:
They that hate truth shall be the dupes of lies;
And if they will be cheated to the last
Delusions strong as hell shall bind them fast."
—*Cowper.*

"This ye shall have at My hand: ye shall lie down in sorrow."—*Isaiah* i. 11. (*Christian.*)

ALONE WITH GOD.

HAVE you tried it? If not, will you try it? If you have tried it, will you try it more? To be alone with God. The still hour, when no human voice or foot-fall diverts the mind from itself and Him who formed it—what a wonderful time it is! What revelations are made! What experiences passed through, or commenced for more public development! Surely, then, the Holy Spirit comes to its creation to renew it in the likeness of God.

What wonderful praying has been known in secret. Read Daniel's prayer in the ninth chapter of his book. Read Paul's, in the first chapter of Ephesians, commencing at the sixteenth verse, and in the third chapter of the same letter commencing at the fourteenth verse. Read Jesus's prayer in the seventeenth chapter of the Gospel by the Apostle John. And when you have read one or three, if you are not more thoroughly convinced of the mightiness and value of close communion between you and our Heavenly Father, by yourselves, we will be disappointed.

Cecil was right when he suggested: "I felt that all I know and that all I teach will be nothing for my soul, if I spend all my time, as some people do, in business or company. My soul starves to death in the best company, and God is often lost in prayers and ordinances. Enter into thy closet, said Jesus, and shut thy door. Some words in Scripture are very emphatical. Shut thy door means much. It means, shut out not only nonsense, but business; not only the company at home, it means, let the poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still, small voice, or He will speak to thee in thunder."

Consider Cecil's words, and create opportunity by retirement for God to speak to his listening servant or handmaid; lest God have to create His own opportunity by a sore trial or serious affliction or change or sorrow.—*Vt. Christian Messenger.*

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A BRAVE SAILOR BOY.

ONE day a great ship out from New York was overtaken by a terrible storm, which lasted nearly a week.

One night, at the height of the tempest, the rigging at the mainmast head got tangled, and some one had to go up and change it. The mate called a boy belonging to the ship and ordered him aloft.

The lad touched his cap, but hesitated a moment, cast one frightened glance up and down at the swaying masts and furious sea, and then rushed across the deck and down into the forecastle. In about two minutes he appeared, and without a word seized the ratlins—the rope-ladders of the vessel—and flew up the rigging like a squirrel. With dizzy eyes the weather-beaten crew watched the boy at this fearful height.

"He will never come down alive," they said to each other.

But in twenty minutes the perilous job was done, and the boy safely descended, and straightening himself up, with a smile on his face, walked to the stern of the ship.

"What did you go below for when ordered aloft!" asked a passenger of the brave boy.

"I went—to pray," replied the boy with a blush and a quiver of the lip.

TELEGRAPHIC NEWS.

Pekin, 9th February : An imperial edict has been published in the *Pekin Gazette*, degrading Lee See Tai and ordering him to Yunan-foo to stand his trial.

London, 10th : The correspondence relating to the purchase of the Khedive's Suez Canal shares was submitted to Parliament last night, and the debate thereon was fixed for Monday next. Austria, Italy, and Germany have signified their approval of the purchase in warm terms. Russia has not sent any despatches to England on the subject.—England, whilst deprecating any act of the Khedive in giving up the control of the Canal, has declined to become the possessor of the founder's shares.—Obituary—General Sir Henry G. A. Taylor, G.C.B.

11th : The Government Merchants' Shipping Bill was read last night the first time. It defines the responsibility of shipowners, and provides that seamen shall have civil remedy; surveys are to be continued; deck cargoes will have to pay tounage dues, and the load-line clause in the temporary Act is made permanent.—Mr. Plimsoll partly dissented, but regarded the bill as a good framework.—Lord George Hamilton, the Under-Secretary of State for India, reproduced the Bill to define the Legislative powers of the Viceroy of India.—The Right Hon'ble Sir Stafford Northcote, Chancellor of the Exchequer, replying to a question last night, stated that Cave's Mission to Egypt had not yet terminated.—Lord George Hamilton announced that an increase to the salaries of Roman Catholic chaplains in India would be granted.

St. Petersburgh, 11th : The insurrection in the principality of Khokand has been quelled, the rebellious chiefs having surrendered to the Russians.

Washington, 11th : Obituary—Mr. Reverdy Johnson.

London, 14th : The new bill brought forward by Government for the regulation of ultimate tribunal appeals, retains the appellate jurisdiction of the House of Lords. Two judges will be created life peers, who will act asassessors.—Her Majesty the Queen has signified her intention to open in person the new wing of the London Hosptial on the 7th proximo.—England, Russia, and America have agreed to support the steps taken by Germany at Pekin relative to the plundering of a steamer at Foochoo.—Obituary—The Right Hon'ble Edward Pellew, Viscount Exmouth, Sir Baldwin Wake Walker, Bart, K. C. B.—In the House of Commons this evening, Lord George Hamilton, replying to a question of Sir Patrick O'Brien, said that it was not intended to alter the currency of India on account of the depreciation in the value of silver.

15th : The debate on the purchase of the Suez Canal shares came on for hearing last night. Sir Stafford Northcote, Chancellor of the Exchequer, moved that a loan from the National Debt Commissioner should be asked for to pay for the purchase of the shares. Sir Stafford Northcote said that the negotiations were proceeding for placing three English Directors on the Board of the Suez Canal Company, and that Mr. C. W. Wilson, Comptroller General of the National Debt Office, enters the service of the Khedive.—Upon the motion of the Marquis of Hartington, seconded by Mr. Gladstone, the debate was adjourned until Monday next, Mr. Disraeli being a consentient thereto.—Lord George Hamilton, replying to a question from Mr. C. Beckett Denison, said that it was not intended to alter the present system of drafting the Council Bills on India.—No division is expected on the purchase of the Suez Canal shares. The opposition is limited to details; it is contended that the Government have shown haste and lack of knowledge of responsibilities.—The postage to India, *via* Brindisi, will be eight pence, and *via* Southampton six pence, from July next.—Replying to a question from Mr. Thomson Hankey this evening, the Postmaster General, Lord John Manners, said that India will be admitted into the Postal Union on the 1st July next, and from that date the postage between England and India will be, *via* Southampton, six pence; and *via* Brindisi, eight pence.—The Royal Commission of Enquiry relative to the Slave Trade has been appointed.—Mr. Robert Morie, C. B., who was formerly Secretary of the British Legation at Frankfort, has been appointed British Minister at Lisbon, in succession to Lord Lytton.—The Detached Squadron which left Bombay harbour on Monday last, under instructions to call at Singapore, has only been ordered to China for better protection of the shipping there, consequent upon the plundering of the Anna during the absence of several of Her Majesty's vessels in the Straits.

Constantinople 16th : The Sultan has issued a decree ordering the adoption of the Austrian scheme of reforms in Turkey, and granting an amnesty to those of the insurgents in Bosnia and Herzegovina who would return obedience to the Porte.

Madrid, 16th : The Cortes was opened yesterday.—Intelligence from the north states that the Royal troops have routed the Carlists. The Alphonsists have since occupied Vergara.

London, 16th Aft : A collision took place in the Suez Canal between the Zerbino, homeward bound, and the Abydos, outward bound, to Bombay. Damages are being repaired at Port Said.

17th : At a dinner in London yesterday given by the Associated Chambers of Commerce, the Marquis of Salsbury, Secretary of State in the Indian Department, made a speach eulogistic of India. He adverted to the high position of India, stating that among the cherished interests of the country the promotion of industry and commerce were matters of life and death. He also dwelt upon the change in public feeling during the last few months and upon the desire manifested for some definite aim in our foreign policy. The foreign policy of England, he said, centres more and more on India, whose people have resolved not to run the risk of tampering with countries through which the open road to India mainly depends.

PASSENGERS ARRIVED.

Per P. and O. Str. *Geelong*, 11th :

FROM SOUTHAMPTON.—Dr Picthall, Lieut M Kane, Mr L Peake, Mr and Mrs Buyers, Mr J Tickle, Mr W Biffin, Mr T H Moore, Lady Campbell, Miss Campbell, and Mr J M Campion.
FROM VENICE.—Mr Coates and son, Mr J Horton, Major Bateman Champain, Mr H Richardson, Rev Apos, Sister Porporato, Sister Robino, Sister Morelli, Mrs Dixon, and Mr and Mrs Schwapp.
FROM BRINDISI.—Mr and Mrs Markby, Col Waddington, Col Merriman, Lady Garth, and Miss Garth.
FROM SUEZ.—Dr Harte de Laud.
FROM ADEN.—Dy Surg-Genl W A Thompson.

Per Str. *Europa*, 12th, from Glasgow :

—Mr and Mrs Fraser, Miss Martha Isabella Fraser, Mr Nicholson, Mr and Mrs J C Kertland, Miss Alice Louisa Kertland, Capt and Mrs L Owen, Miss Florence Owen, Mr Bushby Owen, Capt Campbell, Mr J T Pearson, Mr G T Williams, Mr and Mrs G Petman, Mr Paterson, Miss Drakeford, Rev Mr W Wingate, Mr Yull, Mr Thomas, Mrs Cassidy, Mr J H Lover, Mrs Hopkins, Mrs E Alexander, three Misses Alexander, Miss Mary Grant, Mr W V Rosslett, Mrs Murray, Mr and Mrs R Gullen, Mr W D Campbell, Mr H B Murphy, Mr H Barker, Mr J W Gough, Miss M A Cory, Mr Sham, Mr A Brandon, Mr J Freeman, and Mr Reilly Hodgson.

Per P. and O. Str. *Pekin*, 17th :

FROM SOUTHAMPTON. Com Evans, R N, Mrs Blair, Mr and Mrs Hare, Mrs Dennehy, Miss Dennehy, Brig-Gen Kempster, Mrs Kempster, two Misses Kempster, Col and Mrs Millett, Miss Justice, Mrs Grant and three children, Mr A Kelck, Mr R S Evans, Mr Crommeliel, Mr Campbell, Mrs Sibthorpe, Mrs Smyth and infant, Lieut Hayley, Capt Charles, R A, Mrs Sewell, Staff Surgeon O'Neal, and Mr and Mrs Trevithick.
FROM VENICE.—Mr Justice Pinhey, Mrs Pinhey, Mr Pinhey, Jr, Miss Pinhey, child and infant, Col Davidson, Mrs Davidson, Mr Mares, Col Beville, C B, Mr and Mrs Stewart, and Miss Davidson.
FROM BRINDISI.—Dr and Mrs Costello and two children, Mr Jackson, Mr Coke, Capt Colquhoun, Mr Crawford, Lieut.-Col Davis, and Mr Fleming.
FROM SUEZ.—Mr J J Davis, and Rev. W. Watkins.

PASSENGERS SAILED.

Per P. and O. Str. *Nizam*, 14th :

FOR SOUTHAMPTON.—Dr F N Macnamara, Mr M Laing Meason, Mrs Eyre, Colonel C Dumbleton, Mrs Jameson and child, Mr and Mrs Templer, Mr C Jenkinson, Sub-Lieut W Corbett, RN, Fleet Surgeon T B Purchas, and Dr Wilmot and sister.
FOR BRINDISI.—Mr and Mrs S Cresswell, Mr W L Thomas, Mr Joseph Soares and Mr Cheetham.
FOR VENICE.—Mrs S Cochrane and child, Mrs E Dalgleish and child, Miss Peterson, Mr Hercules, Mr G Ross, CS, Mr and Mrs Khoethals, child and two infants, Mr and Mrs Elphinstone, Mr H N Gladstone, Mr J R Paton, Mr Boston, Mrs Pelite, Mr and Mrs Fitzgibbon, and Major Thomson.
FOR SUEZ.—Mr Hartmann, Major H Collett, Major Eden, Mr W H Cowley, and Mr E Baker.

Per Str. *India*, 15th :

FOR GENOA.—Surg-Genl and Mrs W H Burn, three children, two infants and one native ayah, Col and Mrs Lyons, Miss Lyons, Rev and Mrs J Barton, three infants and one European nurse, and Mrs Philli Phillips and two children, Mrs E Driwity, Miss Fox Young, Mr C H Alsen, Major and Mrs A E Arbuthno and two infants, and one native ayah.
FOR NAPLES.—Mr Herbert J Allen.
FOR PORT SAID.—Mr Fanny Brumberger.
FOR SUEZ.—Miss Susan S Lefevre.

Domestic Occurrences.

BIRTHS.

GORDON.—February 11th, at Bombay, the wife of W. E. Gordon, Esq., of a son.
MANSON.—February 12th, at Ahmednuggur, the wife of Major Manson, R. E., of a son.
KINGSMILL.—February 17th, at Bombay, the wife of J. Kingsmill, Esq., of a daughter.

MARRIAGES.

WILLIAMS—HARRISON—February 10th, at St. Thomas Cathedral, Bombay, Alexander Williams, of the Salt Department, to Jane Elizabeth, daughter of R. H. Harrison, Esq.
WARBURTON—MELVILL.—February 16th, at Baroda, by the Rev. A. Polehampton, Chaplain, William Place Warburton, Esq., M. M.'s Bengal Army Medical Service, to Harriet Emily, daughter of P. S. Melvill, Esq., Bengal C. S.

DEATHS.

RODGERS.—February 8th, at Bombay, James William, the son of Mr. W. Rodgers, aged 18 years and 12 days.
WEST—February 13th, at Egutpoora, Alice Jane, the beloved wife of Clement West, Resident Engineer, G. I. P. Railway.
MACKINLAY—January 16th, at London, Caroline Louisa, wife of John Mackinlay, Esq., Mem. Inst. C. E., late of Bombay, in her 48th year.

"BOMBAY GUARDIAN."

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Rev. W. Ferguson, November 11, 1876, Rs. 10; J. S. Haig, July 24, 1876, Rs. 5; A. H. Boult, July 11, 1876, Rs. 5-10; W. A. E. Boyd, July 6th, 1876, Rs. 4; E. H. Ensor, 1876, Rs. 8; Rev. V. B. Karmarkar, 1876, Rs. 8; R. Oliphant, 1876, Rs. 10; Rev. C. F. Schwartz, 1876, Rs. 9-10; J. Setterfield, July 24, 1876, Rs. 4; Rev. J. S. S. Robertson, 1876, Rs. 24; Brigadier-General Gell, June 21, 1876, Rs. 13-7-10; R. Angel, March 1, 1877, Rs. 10; W. J. Coen, May 24, 1876, Rs. 9-10; J. Elphinstone, C.S., February 29, 1876, Rs. 8-4; T. Glover, April 1, 1876, Rs. 2; J. A. Bennett, May 22, 1876, Rs. 4; J. Rees, 1876, Rs. 9-10; A. Johnstone, 1876, Rs. 8; W. O'Leary, April 1, 1876, Rs. 2-2-6; Corporal T. Bishop, January 1, 1876, Rs. 2-2-6; A. J. Wilson, November 15, 1876, Rs. 10; P. Phillips, August 15, 1876, Rs. 5-4-0; R. Anderson, August 10, 1876, Rs. 9-10; Rev. J. Gray, June 17, 1876, Rs. 19-4; E. Jones, C.S., September 15, 1876, Rs. 10.

Advertisements.

BOMBAY AUXILIARY BIBLE SOCIETY

THE Annual Meeting of the BOMBAY AUXILIARY to the BRITISH AND FOREIGN BIBLE SOCIETY will be held in the Society's Rooms, on Tuesday, the 22nd instant, at 8-30 p. m., when a Report of its proceedings for the past year will be submitted.

The Rev. J. S. S. ROBERTSON, President of the Society, will occupy the chair.

The attendance of the Friends of the Society is respectfully invited.

D. C. BOYD,
T. CARSS.
Secretaries.

Bombay, 15th February 1876.

BOMBAY YOUNG MEN'S CHRISTIAN ASSOCIATION.—The WEEKLY PRAYER MEETING is HELD EVERY FRIDAY EVENING, from 8-30 to 9-30, in the General Assembly's Institution, Kalbadevie. All young men are cordially invited to attend.

A MEETING for PRAYER is HELD EVERY DAY in the Vestry of St. Andrew's Church, from 1-15 to 2 P. M., to which business men and others are invited.

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